

mer place, Mr. Kingston, the Missionary, was required to depart without delay, although he had previously abstained from exercising his ministerial functions. At Montego Bay, Mr. Abbott, another respectable Missionary, was cited before the magistrates, and it was determined to indict him as a vagrant!—The highly respectable Christian female, in whose house Mr. Abbott held a meeting for worship, was also indicted for allowing it; and although her premises had been legally registered for preaching, she was sentenced to pay a fine of twenty pounds sterling, nearly ninety dollars!—The Baptist Missionaries, and a Wesleyan Missionary had also, at the last dates, been committed to prison for preaching to the free blacks, but had been admitted to bail by order of the Chief Justice. In reference to the poor slaves, the Report to which we have referred thus states: "Many months have now rolled away since the slaves have been permitted to assemble, as they formerly did, for the public worship of God; and stripes, chains, and imprisonment have been inflicted without mercy, where male or female have been detected in imploring the pity, or singing the praises of the God of heaven!—And will not hear the cry of the oppressed?—And shall not the oppressor tremble, when he remembers that God is just?" [Witchman.]

Intelligence.

For the Boston Recorder.

HOME MISSIONS.
Extract from the Quarterly Report of Rev. Mr. J. J. Fernald, Middlebury, Mass. dated Nov. 28, 1833.

A Pastor's Joy and Grief.

"When Christians love one another, as brethren of the same spiritual family, and regard to do good when they manifest zeal for the glory of God, and the salvation of sinners which the gospel inculcates—it is comparatively easy to report the religious state of feeling in the church;—but, when the wise and foolish virgins sleep together, who wish to report the fact? No, such a report is not to be heard in almost every direction, what must I do to be saved—and in every family the young convert is heard to say—'Come, all ye that fear God, and I will declare what he hath done for my soul.'—It is delightful to communicate the intelligence, to those who love Zion, and pray and labor for her prosperity; but, when the consciences of sinners appear to be seared up in iron, so that the thunders of the law excite no fears of the coming wrath, and the invitations of the Gospel produce no tenderness of heart and win no souls to Christ—the pen of the reporter moves reluctantly."

ENCOURAGEMENT.

But, dear sir, I may speak of the state of religion among us, not as a season of revival—or, as a time of general declension. A better state of feeling exists in the church than when I last wrote you. I trust it is the heartfelt language of a goodly number of the brethren and sisters—'Lord, increase our faith;—O Lord, revive thy work.'—An answer to this prayer has evidently been granted, in bringing a few souls out of darkness into marvellous light."

MEANS EMPLOYED.

The church, believing Christ to be an all prevalent intercessor, able to accomplish the thing which he has promised—and, feeling their need of the special influences of the Holy Spirit—agreed to set apart the first day of the present month, as a season of humiliation, fasting and prayer, on account of the low state of religion. To that purpose the day was consecrated—and all worldly concerns were laid aside, as much as on the Sabbath. In the morning, we assembled in the house of God—and when I found 102 out of 109 (the whole number of the church) present—my heart was greatly encouraged. We spent the forenoon in solemn prayer—confession of sin—intercession for pardon, and for the descent of the Holy Ghost. And I verily believe that Christians did humble themselves before God. In the afternoon, the meeting was public, and our society were generally present. Bro. C. of D—preached—and his preaching was evidently in demonstration of the spirit. In the evening of the same day, we had also, a very solemn meeting—there were strong indications of the presence of the Holy Spirit. The next Sabbath was our communion. One young man was admitted to our number. From the world, we had 108 conversions. The largest number we have ever had at one season. It was an interesting and solemn scene."

IMMEDIATE EFFECTS.

Since that time, all our religious meetings have been more fully attended—and with increased solemnity. Three persons have recently indulged hope—several others appear to be deeply impressed with a sense of their guilt, and are seeking forgiveness against God. Not that we are enjoying what is commonly termed a revival—but God, with whom is the residue of the spirit is not far from us. And when we contemplate the worth of a precious immortal soul—the purchase of the blood of our incarnate God—and have evidence of his actual redemption from sin and hell—we cannot refrain from exclaiming, "What hath God wrought?" And, is it not ingratitude in us to despise the day of small things? Should not our hearts be filled with love and thanksgiving to our redeeming God and Saviour? We have admitted two persons to the church on profession of their faith, since my last quarterly report—and it may be proper here to state, that one or more have been received to our communion at every sacramental season but two, for more than two years past."

INQUIRIES.

Have we not reason to believe that God is again on his way to our American Zion, with hands full of the richest blessings for the penitent and believing? Is anything wanting to the conversion of sinners and the enlargement of our churches, but an increase of the work of faith and labor of love, among Christians?

Will not all the feeble churches of Massachusetts esteem it their privilege to set apart without delay, and sacredly consecrate a day to fasting, humiliation, and prayer—that they may secure a reviving from the presence of the Lord?

Will not the missionaries of the M. M. S. with one heart and soul, engage themselves, and endeavor to engage their people in calling upon God, to pour them out a blessing, so that there shall not be room enough to receive it?

Can money build up our feeble churches? Can even the foolishness of preaching do it, without the special interposition of heaven? Can the prayers and alms of the whole church do it, unless the feeble churches themselves arise and gird themselves anew to the work before them?

May not the present missionary year, be a year of the right hand of the most High? Shall it not be so? Heaven waits a response from each missionary and feeble church!

MRS. MARTHA MORE'S LEGACIES.

[From the Bristol Mirror.]

In addition to the particulars of the public charities of the late pious and excellent Mrs. Hannah More, inserted in our last paper, we have now the further gratification of announcing the numerous bequests, for similar purposes, of her youngest sister, Mrs. Martha More, who died about fifteen years since. All the legacies bequeathed by this lady, of which the following list is extracted from her will, were directed to be paid on the death of Mrs. Hannah M.:—To the Bristol Infirmary, 1,000*l*. To the Bible Society, 1,000*l*. To the Bath Hospital, 100*l*. To the Taunton Infirmary, 100*l*. To the Baptist Missionary Society, and to the Society for the Conversion of the Jews, 500*l*. To Zachary Macaulay, Esq., to be disposed of at his discretion for the service of Africa, 500*l*. To the Bristol Clerical Society, the amount of stock reserved for the payment of a lapsed annuity of 30*l*. To the Bristol Orphan Society, the Blind Asylum, the Penitentiary, and the Four Men's Friend Society, the amount of stock reserved for an annuity of 30*l*. To be payable on the death of the annuitant. To be disposed of in charities, omitted to be named by the testatrix, but which is intended to be appropriated by the executors, the amount of stock reserved for the payment of a lapsed annuity of 40*l*. To be also disposed of, under similar circumstances, the amount of stock reserved for the payment of an annuity of 20*l*. on the death of the annuitant. To the Bishop of St. David's (now Bishop of Salisbury) for his charities, 200*l*. To each of the Female Clubs of Chelmsford and Shipbourne, 50*l*. To the Moravian Missionary Society, 100*l*.

To the Rev. Mr. Berkin, for the Church in the Forest of Dean, 100*l*. To the London Poor Clergy Society, 100*l*.

Voluntary Support of Religion.—The following facts have been given in illustration of the efficiency of the voluntary principle as it operates in Wales:—The principality of Wales is probably the poorest and decidedly the most thinly inhabited part of the kingdom, containing (Monmouthshire included) less than one million of inhabitants on a superficial area of eight thousand square miles,—about 120 persons for each mile; yet there are more than seventeen hundred Dissenting chapels, all of which, with very few exceptions, have been either rebuilt, or built for the first time, within the last 40 years; all, of course, by voluntary contributions, and at the expense of at least 850,000*l*.; 500*l*. for each chapel being a very low average. Not one-tenth (perhaps not one-fiftieth) of the inhabitants of Wales take their religious instruction in the "Establishment," derive any benefit from it, or consider themselves in any way connected with it, save only by being compelled to pay towards its support. During a late tour of some hundreds of miles through the length and breadth of the land, almost in all places "chapels" were being then erected or recently erected; while the "churches," supported by vast compulsory revenues, decay, wax old and appear as ready to vanish away.

HOME MISSIONS IN ENGLAND.—Extract from the Bishop of Chester's late charge to the clergy in his diocese:—"The mass of the adult manufacturing population is, in fact, without religious instruction of any kind. Since 1830, provision has been made in churches for 357,000, but the increase of population during the same period has exceeded 1,800,000. Manchester contains 200,000 persons; what can two persons effect among them? Every one therefore, who considers what is required to the real sub-intellectual state of such a population, must perceive that multitudes are at present justly described as being under no ministry."

BOSTON RECORDER.

Saturday, Dec. 14, 1833.

PROTRACTED MEETINGS IN BOSTON.

A series of religious meetings commenced at Park street Church on Monday last. There were preparatory meetings in the morning and afternoon of that day, and in the evening the series of sermons was commenced with one by the Rev. Mr. Badger of Andover on Matt. 16: 26. There have since been three sermons daily. On Tuesday Mr. Badger preached in the Forenoon on Jer. 17: 9; and Professor Stuart in the afternoon and evening on Rom. 8: 7 and Ezek. 33: 11. On Wednesday morning Mr. Bouton of Concord, N.H. preached on Num. 10: 29; in the afternoon Mr. Badger on Ps. 77: 3; and in the evening Mr. Bouton on Gal. 3: 10. On Thursday morning Mr. Badger preached on John 1: 6; in the afternoon, Mr. Bouton on Luke 3: 10.

There have been prayer meetings half past six in the morning, and before each sermon. The meetings have been very fully attended, and evidently with much seriousness. It is hoped that these things will be remembered in the prayers of the friends of truth and piety out of the city.

It will be seen by a notice in another column, that a similar series of meetings is to be held in another of our churches next week.

MISSION TO ASIA MINOR.

[From our Correspondent.]

ANDOVER, Dec. 2, 1833.
A scene truly interesting to all who have the heart to witness in the chapel of the Seminary last evening.—The instructions of the Prudential Committee of the American Board to their missionaries, the Rev. Benjamin Schneider, and the Rev. Thomas P. Johnston, with their wives, destined to Asia Minor, were read by Mr. Anderson, one of the Secretaries.—From a prayer meeting commencing at a quarter past 5 P. M., in which the intended mission was commended affectionately to the God of missions, and a few parting words of exhortation were received from the brethren 'ready to depart on the morrow,' we adjourned at 6, to attend the appointed exercises in the Chapel.—These were commenced by singing the 53d hymn of the Church Psalmody.

"When shall the voice of singing Flow joyfully along, &c." Mr. Johnston then led in prayer—the 53d hymn was then sung.—Next followed the instructions.—Mr. A. commenced by alluding to the skill and integrity of Bonaparte in his attempts to subjugate the world, as an example worthy the imitation of a Christian missionary.—To this succeeded a glowing description of the country, as it respects natural scenery, situation and climate, in which our brethren are to be stationed.—The place of their destination is Brousa, more than 100 miles S. E. of Constantinople. It is the most splendid city, next to Constantinople, in the Turkish Empire. In days gone by it has been the seat of government for that part of the world. God grant that it may soon be a city respecting which it shall be said as of one of old, "There is great joy in this city."—The remainder of the address was occupied in dwelling on the encouragements which the missionary may appropriate to himself in that field.—The time was alluded to when the young missionary of Cilicia, with his two lay-helpers, landed at Ephesus. Suppose said the speaker, some sage of Ionia were standing by as they stepped upon the shore and east their eyes upon the lofty towers and domes of that idolatrous city, and heard them converse with confidence about their speedy downfall—how would he smile at their dreaming enthusiasm. But their hopes were soon realized. So may be ours, if we go forth "in the strength of the Lord God, making mention of his righteousness, even of his only."—Apostolic zeal was held up to fire our emulation. The few deficiencies of those times were named as our encouragement. They had no press to make their labors permanent. This we have. They in the space of about a year sowed the word of life through all that region; and this without a press which is now in our hands. We should enter on the work with a view to the republication of the gospel throughout all those shores. And as he proceeded to show how it must be done by planting one mission and a press at Smyrna, a 2d at Brousa, a 3d at another spot—a 4th near where Gridley fell—a 5th at Ancyra, and a 6th at Tarsus in Cilicia, his audience no doubt believed that the time when the gospel would be preached to every creature in Asia Minor was not so far distant as they had supposed. The Board seem to be acting by their messengers very much the part of those who are sent as discoverers by some crowned head. These go out—they land upon the field—they plant the standard of their country and call the spot the country of their king. Thus as soldiers under the great Captain of salvation go out these heralds of the cross. They light upon spots here and there, plant their standard, and will ultimately claim the whole world as his who is to have the heathen for his inheritance.—In conclusion Mr. A. remarked that but half the number of missionaries fixed upon by the Board at the commencement of the year had been obtained, and that for the coming year 64 would be a number sufficiently small to sustain efficiently their present operations.

The choir then led in the piece,

"How beautiful upon the mountains, &c."

which was followed by Dr. Skinner in an urgent appeal on the subject of increased action in reference to the conversion of the world, and the importance of uniting with the principle of action a spirit of entire dependence on God for success. The Rev. Mr. Badger in a few remarks dwelt upon the subject of individual responsibility in regard to the work.

The missionaries and their wives then rose and sang together,

"Yes my native land, I love thee." The effect was thrilling, and many, no doubt, came away, after a sitting of three hours, saying to themselves, 'It is a privilege to be a missionary,' some to investigate the question whether it became a missionary, and prayerfully to decide it, & some more, blessed be God, to strengthen their vows of consecration to the missionary work.—We trust the joyful day will disclose that the scenes of the last evening were not lost to the heathen world. Yours, &c.

P. S. Mr. Schneider is a native of New Haven, Pa. a graduate of this Seminary; Mrs. S. of Framingham, Mass.; and Mr. Johnston is a native of North Carolina.

INTERESTING EFFORT.

CANONSBURG, Pa. Dec. 5, 1833.

To the Editor of the Boston Recorder.

You requested an account of the Missionary Tract Distribution in western Pennsylvania. By the advice of the Society, I forward you the following general statement:

Last summer the "Brainard Evangelical Society" of this College, received a letter from the Missionary Society in Centre College, Danville, Ky., in which they informed us that they had engaged to "supply every Presbyterian family in their State, with a missionary paper once a year, for five years;" and asked us if we could not do something similar in our vicinity. Practising upon the hint our society resolved—"That, by divine assistance, they would, as far as practicable, place a missionary paper in every family in Pennsylvania west of the mountains, once a year for three years; and that the paper for this year be 'Duty to Heathen.'"

The district embraced in this resolution contained sixteen counties, with a population of about 340,000, according to the census of 1830. Estimating seven as the average number of persons to a family, 50,000 tracts were supposed to be sufficient to place one in each family. The money necessary for the purchase of these tracts was readily furnished by the students of this College. We then made known our design to the students of Washington College, who cheerfully undertook to supply nearly two counties. We also applied for assistance to the students of the Western Theological Seminary, several of whom engaged to supply one whole county, and several districts in other parts. These things gave us much encouragement, and enabled us to go forward with increased energy. A meeting of our students was then called, at which we might know who were willing to engage in the work. This meeting was one of deep interest. The Rev. I. F. Haley, of Allegheny, was present, and delivered a short, but pertinent address. About sixty students immediately volunteered their services, among whom were several, who, though moral, and in every respect suitable, were not professors of religion.

During our vacation, which commenced the first of Oct. the distributors went, mostly on foot, to their respective fields of labor. Before we started, every one looked at the work as a prodigy, and some even the most sanguine feared it was too great to be accomplished. There were sixteen counties to be supplied, and only four weeks to perform the labor. We think, Mr. Editor, if ever any of us raised our hearts in earnest prayer to God for his blessing upon any object, it was then. The cause lay near our hearts, and yet we knew that unless God would encourage the distributors, and give energy to all engaged in the enterprise, many would tire and faint before a fair experiment was made. God did bless; and we now desire to record his goodness in so evidently affording his aid. The distributors went forth, and as they proceeded, difficulties vanished. We do mean to say that all the hardships and trials were removed. No—for it was far otherwise. But things that appeared at a distance like lofty mountains now sunk to hills, and hills diminished to a level, and we were enabled to press on rapidly and joyfully in our work. Some walked two hundred, and others three hundred miles, during their tour, and yet all were well pleased, and more healthy after their return. Two students labored incessantly for four weeks, and distributed 2,500 tracts in one county.

We would be pleased to give you some extracts from the interesting reports which were read at our late meeting, but time and space will not permit. We can only say that a great diversity prevailed, both as to the character and condition of the people. In many counties the inhabitants were intelligent, refined, and paid great attention to religion; but in others it was directly the reverse. Ignorance, and consequently vice, abounded in some places to an awful degree. In some counties, there were but one or two evangelical ministers. So many parts of the Temperance reform was advancing with giant strides; in other places it was on the retrograde, and its friends retreating before the violent opposition of the enemy. Sabbath Schools were generally established, and in some places bringing about a revolution in religious matters; but mostly they were found in a languishing condition, far want of proper management. Education in some parts receives a praiseworthy attention, and speaks much for this growing West; but, alas! generally it receives but little notice. The distributors from one county have the following remark in their report: "In this county, female education is almost entirely neglected. Many are opposed to educating their daughters; who consequently grow up ignorant of the Word of God, and liable to be the dupes of every vice."

The distributors generally reported that but little knowledge prevailed in regard to the heathen. Some were found who never had heard, and scarcely would believe, there were some people. One report says: "We met a German Methodist Preacher who could read no English, and understood but little. We talked to him about the heathen;—he said he had heard of them in his Bible, and often heard them talked of, but yet knew nothing about them—never had heard there were 500,000,000 of his fellow-beings without the gospel. He begged us to read the tract to him;—we did so, and explained as we read;—he was much affected, and weeping, thanked us for our visit."

All the distributors, as far as we have learnt, were generally treated in the kindest manner. Assistance was obtained by every one in an unexpected degree. Store-keepers, Millers, Elders, and Ministers everywhere lent a helping hand. Indeed had it not been for these assistants, the work would have fallen far short of being accomplished this fall. The inhabitants of some counties are very intelligent, hospitable, and active in the dissemination of gospel truth. One distributor writes thus: "We were generally treated very hospitably. One aged man, speaking of the heathen, remarked, 'we farmers must labor harder, and be more saving; and you young men must hasten with your studies, that you may send you to the heathen.' Another said 'I am now old, and will not live long; but nothing weighs so heavily on my mind as the condition of the heathen.'"

These things, Mr. Editor, often encouraged our hearts, and made us labor with diligence in our undertaking. The ministers generally of every denomination, and many laymen of high evangelical piety, came up to the work, heart and hand; and certainly merit commendation for their kind assistance. Thus I have endeavored to give you a general

view of what has been done. The Lord has enabled us fully to accomplish our undertaking, with the exception of a few townships which will yet be supplied. Altogether, we rejoice in the work. Every student who had been engaged this fall, was so well pleased, that we believe without exception, they are willing next fall to lend a helping hand.

If we have been the humble means of doing good; of contributing the least to usher in the latter-day glory upon a lost and ruined world, to God be all the praise.

A BRAINERD.

REMINISCENCES OF A TOUR.

Dec. 5, 1833.

To the Editor of the Boston Recorder.

MY DEAR BROTHER,—During a late tour of some considerable extent in the State of Connecticut, in the service of one of our national societies, some facts came to my knowledge, and some reflections suggested themselves, which I have thought may not be unacceptable or without use to your readers. Some of these facts and reflections are connected with the great subject of Christian benevolence; others have a more general application. They are of so miscellaneous a character, that I have chosen to throw them into the form of letters. Let me first point you to an illustration of the connection between the spirit of missions and the prosperity of religion at home.

It was my happiness to enjoy for several days the society and kind attentions of intelligent Christian friends in the beautiful city of Norwich—the finest specimen of the "rural idyll." I have ever seen.

At the distance of four or five miles from Norwich is a small settlement of Mohican, or Mohegan Indians. A few years since a young lady of N., now the wife of a Foreign Missionary, undertook the benevolent task of gathering these poor people into a Sabbath School. This she accomplished, often walking the whole distance to meet her interesting charge. The attention of benevolent Christians in Norwich (and they are not few) was soon awakened towards these relics of the Aborigines. They not only sustained the Sabbath School, but erected a neat little church for the poor Mohegans. Shortly after, the young lady above mentioned addressed a polite and respectful letter to Gov. Cass, who had then just been placed at the head of the War Department, stating the numbers, condition and wants of these people, and inquiring whether it was not within the province of his department to do something in their behalf. The result was the building of a school house, and of a dwelling house for a Teacher;—the appropriation of \$400 per annum as a salary for his services. They have now a worthy man who teaches them on week days and preaches the Gospel to them on the Sabbath;—and this remnant of the Mohican warriors, now contribute annually, in full proportion to the other churches around them, for the different objects of Christian benevolence.

These facts were alluded to in the happiest manner, by one of the gentlemen who addressed the meeting of the Auxiliary Foreign Mission Society of Norwich and vicinity.—He said nearly as follows: "I have heard men say that we had better take care of the heathen at home first. And I acknowledge that I have had similar feelings. So long ago as when the first missionaries to Ceylon were ordained, I remember my thoughts respecting the lamented sister who went from this place (Mr. Winslow.) I believe I remarked to some one, 'If she is anxious to do good, why not go to Mohegan?' Now, considering that we have better understand the feelings of Providence, these very people have now received their teacher and all these privileges of the Gospel from the hands of another foreign missionary;—and I cannot describe my feelings when I saw that teacher come on board the Monitor last year at New London, just as the missionaries embarked for the Sandwich Islands, bringing the first contribution (about 20 dollars) from the Mohegan church for foreign missions."

Now, my brother, who shall say how much the spirit of foreign missions, rising in the heart of that young Christian female, had to do with her efforts for the Mohegans, and how much the very act of doing good to them, fanned that flame of foreign missions which has now led her way to the Mediterranean on an errand of mercy?

By such instances, God rebukes our unbelief, and frowns upon that iron-hearted maxim, "charity begins at home;" and stamps the whole enterprise of foreign benevolence with the broad seal of his approbation. I will only add, that as I passed the next day on my way to New London, through that little settlement of Indians, and see the little church shining pleasantly through the trees which surround it,—I could not but reflect on what the love of Christ had constrained one individual to accomplish for the honor of his name;—and I would say to every son and daughter of the church, who can find any thing to do for Christ (and who cannot?) Go thou and do likewise. The result would be the building up of many waste places and the gathering of many souls into the sanctuary and the Sabbath School, and ultimately into the kingdom of God. O for such a spirit in the heart of each one of the thousands of Evangelical Christians in Massachusetts!

Yours, &c.

For the Boston Recorder.

PRAYING TO JESUS.

To all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, these few words are addressed. What the particular advantage on any occasion, it has been asked of calling upon the name of Jesus, rather than upon the "one living and true God, everlasting, without body, parts, or passions?" And it has been objected to those doing so, that they degrade their religion and themselves, by worshipping a God for his agony and sweat, his cross, passion, death and burial. So reasons the wisdom of this world. So thought not Paul nor Stephen; so think not the saints above, nor those below, who have attained nearest to their perfection. The very reason assigned for the Christian's boldness of access to the throne of grace, is, that he has there to deal with an High Priest who can be touched with the feeling of his infirmities; having been in all points tempted like as we are, yet without sin. Heb. 4: 13, 16.

Hence we see with what peculiar confidence Stephen committed his departing spirit to Him, who had been in the like agonies of death. Here was familiar confidence in a sympathizing deliverer, unknown to the dying saint before the mystery of God manifested in the flesh.

Hence we see why she who has just given life to another, can so often resign cheerfully her own, leaving her new charge to a world, where no mortal can supply her place. If her faith has made her familiar with Him, who, having suffered himself being tempted, is able to succor them that are tempted; then, reminding him of his own birth and early years, of his human griefs and fears, of his fasting and distress in the lonely wilderness, and beseeching him by these, and by all his woes suffered in our behalf to take better than a mother's care of her offspring, and save it from coming temptations, she can leave the world in peace.

Hence we see why the redeemed in glory worship their Lord as endued with a nature capable of suffering. "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev. 5: 9.

Thus I have endeavored to give you a general

view of what has been done. The Lord has enabled us fully to accomplish our undertaking, with the exception of a few townships which will yet be supplied. Altogether, we rejoice in the work. Every student who had been engaged this fall, was so well pleased, that we believe without exception, they are willing next fall to lend a helping hand.

If we have been the humble means of doing good; of contributing the least to usher in the latter-day glory upon a lost and ruined world, to God be all the praise.

A BRAINERD.

REMINISCENCES OF A TOUR.

Dec. 5, 1833.

To the Editor of the Boston Recorder.

MY DEAR BROTHER,—During a late tour of some considerable extent in the State of Connecticut, in the service of one of our national societies, some facts came to my knowledge, and some reflections suggested themselves, which I have thought may not be unacceptable or without use to your readers.

Some of these facts and reflections are connected with the great subject of Christian benevolence; others have a more general application. They are of so miscellaneous a character, that I have chosen to throw them into the form of letters. Let me first point you to an illustration of the connection between the spirit of missions and the prosperity of religion at home.

It was my happiness to enjoy for several days the society and kind attentions of intelligent Christian friends in the beautiful city of Norwich—the finest specimen of the "rural idyll." I have ever seen.

At the distance of four or five miles from Norwich is a small settlement of Mohican, or Mohegan Indians. A few years since a young lady of N., now the wife of a Foreign Missionary, undertook the benevolent task of gathering these poor people into a Sabbath School. This she accomplished, often walking the whole distance to meet her interesting charge. The attention of benevolent Christians in Norwich (and they are not few) was soon awakened towards these relics of the Aborigines. They not only sustained the Sabbath School, but erected a neat little church for the poor Mohegans. Shortly after, the young lady above mentioned addressed a polite and respectful letter to Gov. Cass, who had then just been placed at the head of the War Department, stating the numbers, condition and wants of these people, and inquiring whether it was not within the province of his department to do something in their behalf. The result was the building of a school house, and of a dwelling house for a Teacher;—the appropriation of \$400 per annum as a salary for his services. They have now a worthy man who teaches them on week days and preaches the Gospel to them on the Sabbath;—and this remnant of the Mohican warriors, now contribute annually, in full proportion to the other churches around them, for the different objects of Christian benevolence.

These facts were alluded to in the happiest manner, by one of the gentlemen who addressed the meeting of the Auxiliary Foreign Mission Society of Norwich and vicinity.—He said nearly as follows: "I have heard men say that we had better take care of the heathen at home first. And I acknowledge that I have had similar feelings. So long ago as when the first missionaries to Ceylon were ordained, I remember my thoughts respecting the lamented sister who went from this place (Mr. Winslow.) I believe I remarked to some one, 'If she is anxious to do good, why not go to Mohegan?' Now, considering that we have better understand the feelings of Providence, these very people have now received their teacher and all these privileges of the Gospel from the hands of another foreign missionary;—and I cannot describe my feelings when I saw that teacher come on board the Monitor last year at New London, just as the missionaries embarked for the Sandwich Islands, bringing the first contribution (about 20 dollars) from the Mohegan church for foreign missions."

Now, my brother, who shall say how much the spirit of foreign missions, rising in the heart of that young Christian female, had to do with her efforts for the Mohegans, and how much the very act of doing good to them, fanned that flame of foreign missions which has now led her way to the Mediterranean on an errand of mercy?

By such instances, God rebukes our unbelief, and frowns upon that iron-hearted maxim, "charity begins at home;" and stamps the whole enterprise of foreign benevolence with the broad seal of his approbation. I will only add, that as I passed the next day on my way to New London, through that little settlement of Indians, and see the little church shining pleasantly through the trees which surround it,—I could not but reflect on what the love of Christ had constrained one individual to accomplish for the honor of his name;—and I would say to every son and daughter of the church, who can find any thing to do for Christ (and who cannot?) Go thou and do likewise. The result would be the building up of many waste places and the gathering of many souls into the sanctuary and the Sabbath School, and ultimately into the kingdom of God. O for such a spirit in the heart of each one of the thousands of Evangelical Christians in Massachusetts!

last gasp of drowning by a generous benefactor, with great difficulty and peril of his own life, should afterwards apply to the same being in want of a piece of bread, would naturally plead, By all your past sufferings and self-exposure for my sake, relieve my present need. With like feelings does the Christian beseech his Saviour, as in the following hymn, published originally (I believe) in the Christian Observer. The last couplet in each stanza is here altered to correct a great defect in the rhyme. The same couplet is also given in another form, for the convenience of those, with whom the world *litany* may not be familiar; that is, read the words on either side of the perpendicular line, but not on both sides.

1. Saviour, when in dust to thee
Low we bow, thine adoring knee
When, how, to the skies
Savior we lift our streaming eyes;
O, by all thy pains and blood,
Suffered once for man below,
Reading from the majesty,
Hear our penitential cry.

2. By thy birth and early years,
By thy human griefs and fears,
By thy fasting and distress
In the lonely wilderness;
By thy victory in the hour
Of the agonizing temple's power;
Our distress in pity see,
Hear our penitential cry.

3. By thine hour of dark despair,
By thine agony of prayer,
By the purple robe of scorn,
By thy wounds—the crown of thorn,
By thy cross—thy pang and cry;
By thy perfect sacrifice;
Our distress in pity see,
Hear our penitential cry.

4. By thy deep expiring groan,
By the cold shroud of the grave,
By thy triumph o'er the grave,
By thy power from death to save;
Mighty God, ascending Lord,
To thy throne in heaven restored,
Seated in thy majesty and glory,
Hear our penitential cry.

For the Boston Recorder.

CITY MISSIONS.—NO. III.

The plan of conducting city missions presented in my last is substantially this, viz: to render them directly subservient to the business of gathering permanent congregations. This plan, in its practical execution, it was observed, would require preachers possessing qualifications such as are possessed by the pastors around them;—a temporary place of worship;—and an organized church.

I proceed now to present some reasons in favor of this mode of action in the case.

Reason 1. This system, in its essential features, is the Scriptural mode of propagating the gospel. God requires those who are invested with the sacred office "to give attendance to reading, to exhortation, to doctrine," "to preach the word." Paul could say to the elders of the church at Ephesus, "I have taught you publicly, and from house to house." It would therefore appear to be as wide and palpable a departure from the prescribed mode of laboring, for a minister, in ordinary health, to suspend the public, as the private dispensations of the truth.

If it should be said that one class of ministers may be pastors, and do the public labor, and another and a lower class be missionaries, and do the private labor, especially among the poor, I reply, "We have as such custom, neither the churches of God." It is, however, true, that *ex-pastors* might divide the labor, public and private, belonging to a particular congregation, in such a way as would best tend to preserve the influence of each and secure the best good of their united charge. But to have two distinct classes of ministers laboring in an extended community, as in a town, or city, the one class as pastors, and the other as missionaries, promises any thing but the results desired. Such a system, aside from its anti-scriptural, and anti-congregational aspect, seems to contain the elements of its own defeat; at least so far as the missionaries are concerned. In this country most assuredly, where the doctrines of republicanism have sunk, at least in theory, the fictitious distinctions of wealth and station, and brought all up upon a common level, no minister can expect to exert much influence, even upon the lowest members of the community, who shall go to work on such a plan as carries on the very front

[illegible]

The church whose case is
churches in like circumstances
for the benefit of the present and
for the salvation of individuals
and glory of the church at lar
of the Millennium. A
once the privilege and duty
we hope therefore, that while
in the labor, many will give